

Touchstone

Surrey
Earth
Mysteries



No. 89

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THE SURREY E-LINE IN LITERATURE

by Bob Shave

Background

The powerful ley known as the E-line was discovered by dowsing in Surrey in 1990 and subsequently tracked by map and dowsing across other parts of southern England. Curiously, Society of Leyhunters moots have occurred twice on or very near the ley, firstly at Addington, Kent¹, then, more recently, in west Cornwall². In a previous *Touchstone* we have looked at how authors of fiction may have been responding to, or inspired by, the energy of the ley in the Lyme Regis area of Dorset³. The article below takes us back to Surrey and to another work of literature, published in 2009.

Introduction

The author Louis de Bernieres is probably best known for his novel *Captain Corelli's Mandolin*, set on a Greek island during World War II. His latest work is set in Surrey. De Bernieres grew up in the Wormley/Hambledon area in the 1960s and 70s, and his new book *Notwithstanding* is a collection of short stories based on characters who lived there. It is a celebration of eccentricity, a funny-sad collection of tales which evoke the charm of a time when Surrey still had a very rural feel to it. *Notwithstanding* is de Bernieres' fictional name for the area, but there is no mistaking where it is, as specific locations in Brook, Wormley and Hambledon are clearly identified.

Previous *Touchstones* have related how the E-line has been dowsed through the area by Jimmy Goddard, Eileen Roche and others^{4,5}. This article explores whether de Bernieres' writing can be related in any way to the E-line. Three stories in the book are of particular interest.

Observations

Before turning to the book, here are some brief notes of mine from a recent visit to the area. My initial impression was of how remote and hidden the area feels, surprisingly so for somewhere just ten miles from Guildford. It is a densely wooded area with large houses, set back from the road, which seem hidden from the world and from each other. The gate of Wormley churchyard is locked by a chain, and next door there is the rather incongruous edifice of a large school. Just a little further along Brook Road, a new road, Bridewell Close, leads to a new development of apartments. "Bridewell Close" is a reference to the previous name of the school^{6a}, now called King Edward's, Witley, but originally called Bridewell Royal Hospital on its foundation in London in 1553. The school moved to its present site in 1867. The new apartments are on the site of the old Institute of Oceanography. Why that was located here, in the depths of the countryside so far from the sea, is another mystery, although the nearby railway line to Portsmouth may have had something to do with it.

The book

One of the stories in the book is called *All My Everlasting Love*. It is about a teenage boy and girl who have a crush on each other but have hardly ever spoken, communicating only by letter. One day the boy leaves the girl a note, suggesting a time and a place where they can meet. However she does not read the note in time, so does not turn up, leaving him heartbroken. The following passage describes how the boy, Peter, makes his way to the meeting point.

Peter passed what was to become the Institute of Oceanography, unaccountably sited in the middle of the countryside rather than by the sea. Once a large workhouse, it was at this time Notwithstanding Homes. It housed a tribe of noisy and emotionally damaged children, who felt a natural and reciprocated disdain for the fortunate children of the village...

*Peter entered the woods and strode along a track that, after centuries of use, had sunk fifteen feet below the level of the forest floor. The banks on either side were thick with blueberries that, at the moment they were ripe, fell victim to old ladies and squirrels. To the left was a stand of enormously large Scots pine... and to the right lay the sandy hillside, bracken and bridle-pathed, which was known as Busses Common even though no one knew who Buss had been... Peter turned right and followed the fence that separated the nuns of the convent from the outside world...*⁶



Hilltop pine tree on E-line at SU 955 385

Peter is almost certainly walking along the E-line, although I cannot identify the specific paths he would have used. His route seems to be taking him along Brook Road past Wormley church and eastwards into the woods which lead to Busses Common. When he reaches the meeting point, there is a good view of the countryside, and we then have this description of the landscape from de Bernieres:

Even though he had always lived there, this countryside that he surveyed from the crown of the hill still seemed to Peter an enchanted place, not because it was home, but because it had the archaic atmosphere of Arthurian romance. Because of the density of the trees one could see no dwellings in any direction for tens of miles, and when there was a mist in the low places, rising up off the fields and following the lines of the brooks, it took very little imagination to conceive of squired and mounted knights wending their way through the Hurst on quests. Down among the trees there was even a pink tower, of curiously suggestive appearance, where, had it not been a structure for the pumping of water, a fair demoiselle might have been imprisoned.

To the south among the breasted downs in the far distance rose Chanctonbury Hill, with its unmistakable ring of trees, tall and majestic, unreduced as yet by the great hurricane, where everyone said that the Sussex witches danced naked at Sabbaths. Folk would say that they wouldn't go there, it was frightening and weird...

*This was the scenery that framed Peter on the occasion of his first tryst. He saw little of the beauty around him, because his consciousness was fixed upon the booming and buzzing of his inner life...*⁷

So the description is not actually what Peter is thinking, it is rather what de Bernieres is thinking. The description has no real relevance to the story, de Bernieres just feels compelled to throw it in. He has



"An enchanted place"... woodland path following E-line at SU 961 387

just taken us on a walk along, or close to, the E-line and then all these themes come up – enchantment, Arthurian romance, knights on quests, imprisoned maidens, pagan ritual. It must be a powerful landscape in order to summon up all these images. Having visited the area, I can see that there is, at least, an air of mystery which could stimulate the imagination. I cannot identify the precise point where Peter is waiting but it is likely to be within a couple of hundred yards of the E-line.

Compare this with John Fowles' writing in *The French Lieutenant's Woman*, already examined in detail in Touchstone 78.³ Here he describes the scene as Charles Smithson walks along the Undercliff

near Lyme Regis, following the E-line, at dawn, as he searches for his lover Sarah Woodruff.

*On the slopes above his path the trunks of the ashes and sycamores, a honey gold in the oblique sunlight, erected their dewy green vaults of young leaves; there was something mysteriously religious about them, but of a religion before religion; a druid balm, a green sweetness over all... and such an infinity of greens, some almost black in the further recesses of the foliage; from the most intense emerald to the palest pomona.*⁸

When we see vivid descriptions such as this in *The French Lieutenant's Woman* it is a sign that an encounter between the two lovers is about to happen. Comparing the excerpts from the two books, we see that in both there is a man, or boy, who is in love, searching or waiting for a female companion in a mystical landscape which seems charged with religious ritual. Charles Smithson and Peter are carrying out their own "quests". Later on in *Notwithstanding*, after Peter's disappointment, there is this conclusion:

*Certain locations have the ability to retain the emotions of generation upon generation, until they begin to exude them like the resin that forces itself out of the veins of a pine. On Maclachlan's bench at the top of Busses Common, in sight of Blackdown and Chanctonbury Ring, Peter would always think that others must have been able to feel what had happened to him. It was the natural place for rendezvous...*⁹

For the second time de Bernieres refers to pine trees, using powerful imagery of resin bursting out in order to evoke the energy of the place. Further along the E-line we again see the ability of the locality to store impressions from the past.

Hambledon church

The stories *Mrs. Mac* and *Footprint in the Snow* both feature ghosts which appear at, or very close to, St. Peter's church, Hambledon, which is on the E-line. Mrs. Mac, in the story of the same name, is a spiritualist who can see the ghost of her dead husband all the time. The story is confusing at first, as it is not clear that he is a ghost, until Mrs. Mac visits the churchyard with him and we see his gravestone.

¹⁰ The other story, *Footprint in the Snow*, tells of a premonition of the death of a village resident, in the

form of a ghost appearing to the Rector. The ghost appears twice around Christmas time, once at the rectory¹¹ (which is itself haunted by another ghost) and a second time at the church, on Christmas Day itself.¹²

Wherever the ghost stories originated, either with de Bernieres himself, or with previous writers, the area around the church has stimulated the story writer's imagination and awareness. Jeremy Harte has speculated that earth energies are a factor in hauntings, citing the fact that four hauntings have been recorded within a few hundred yards of the Rollright Stones in Oxfordshire, although he hesitates about linking ghosts specifically with leys, saying rather, they are connected with the place – "We should study the land, not the map", he says.¹³ He seems to be saying that ghost sightings will not necessarily be connected with leys, although they might be.

Conclusion

Louis de Bernieres, in crafting some stories set in the area where he grew up, has evoked enchantment, the paranormal and an energy in the landscape which, we can speculate, may be a response to the E-line which passes through the area. *Notwithstanding* is a good read and I recommend it. It will raise a smile, and, maybe, a tear in places.

References

- [1] Jimmy Goddard, Moot on the E-line, *Touchstone* 75 (Oct 2006), pp.5-12.
- [2] Jimmy Goddard, SoL Cornish Moot, *Touchstone* 83 (Oct 2008), pp.1-7.[3] Bob Shave, The E-line at the Dorset Coast, *Touchstone* 78 (July 2007), pp.1-7.
- [4] Jimmy Goddard, The E-line into Hampshire, *Touchstone* 72 (Jan 2006), pp.1-5.
- [5] Jimmy Goddard, The E-line Field Trip Part 2, *Touchstone* 73 (Apr 2006), pp.5-7.
- [5a] http://en.wikipedia.org/wiki/Bridewell_Palace
- [6] Louis de Bernieres, *Notwithstanding* (2009), pp.89-90.
- [7] Ibid., pp.91-92. [8] John Fowles, *The French Lieutenant's Woman* (1969), chapter 29.
- [9] Louis de Bernieres, *Notwithstanding* (2009), p.94.
- [10] Ibid., p.62-64. [11] Ibid., pp.125-126. [12] Ibid., pp.132-134.
- [13] Jeremy Harte, Haunted Roads, *The Ley Hunter* 121 (1994), p.5.

LEY HUNTING ON THE ISLE OF LEWIS



Western row and notch, Callanish I

When visiting my daughter, a medical student doing a temporary placement in Stornoway on the Isle of Lewis, recently, I found a number of interesting leys. The island is rich in prehistoric sites, but the ley centres which emerged included non-prehistoric structures as well as these – even one seemingly unmarked centre which nonetheless had a number of leys aligning good sites.

The island is largely a peat moor – similar to the Somerset Levels but on a much bigger scale and interspersed with lochs. The peat was laid down since the time of the building of the megaliths, due to a change in climate to a much cooler one, so many of the sites have

been partially or completely covered in it.

One of the centres was, as had been expected, the impressive stone circle and rows at Callanish, on a hill next to a large rock outcrop. Resembling a Celtic cross, it has a central stone to its circle and a chambered tomb between it and the circle to the east. It has rows seemingly marking the cardinal points; single rows to the south, west and east, and a slightly off-set double avenue to the north. The site is set in a well preserved prehistoric landscape, and the various sites in it have been given identification numbers, as well as having their own Gaelic names. It felt energetic, with moderate head-hum over the whole area.

There seems to be a ley running along the northern avenue, coming from a mean-following stretch of road, going through the circle, along the avenue and the adjacent coincident road beyond it, through two peaks with cairns and a chambered cairn east of Loch Dhail beag. The east-running equinox sunrise line through Callanish I runs through the centre of the circle and the burial chamber, as well as the western and eastern rows. There seemed to be a hill notch visible to the west. The ley dowsed at 17 paces wide with the stone rows roughly central to it (from the south, 10 paces to the row and 7 beyond).

The next site on this line is Callanish XIV, apparently visible from the main site although I could not pick it out. It is a single, small upright stone on the summit of a ridge, and sunrise occurs over it at the equinox, viewed from Callanish I.¹ The line then continues to the summit of Beinn Riabach, and on to the chambered cairn on Gallows Hill at Stornoway, overlooking the harbour and town. The remains of the chamber can be seen, and a modern cairn has been built adjacent to it. There is also a clump of trees including conifers (trees are a rarity on Lewis) and another to the west on the line, and beyond it there is what appears to be a small hump of some kind on a hilltop, though it is difficult to see from the map what this is. The place seems energetic and peaceful despite its name and presumed former use. The line then follows some mean-following roads near the airport, and crosses to the Eye Peninsula to run along a short stretch of coincident road on which is the mysterious unmarked centre, with nothing whatsoever significant present at this time, although the rod spun there indicating a centre. It is at a lowpoint on the road.



Cairn chamber and modern cairn, Gallows Hill, Stornoway



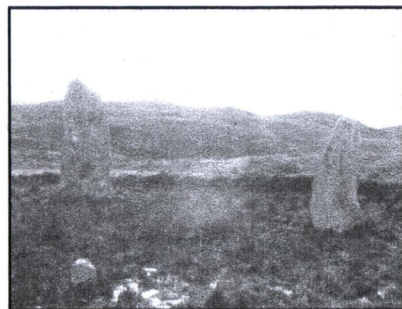
Alignment of clumps and horizon hump, Gallows Hill, Stornoway

Another interesting ley in the Callanish area is one described by R. Carpenter following the 2006 Moot on Lewis.² Two stones in the stone circle of Callanish IV align with another on the horizon. "...the stone on the horizon is directly in line. It is probably a sighting stone. This line is 340° relative to

grid north – about 336° to 337° true north – furthest north moonset and furthest south moonrise position at major standstill!



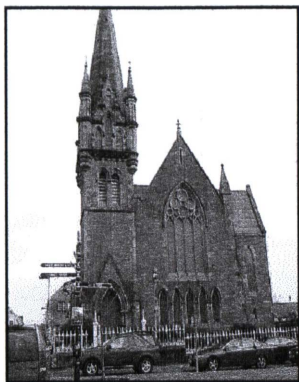
The alignment with the horizon stone at Callanish IV



A strange anomaly (red) on the picture taken on the ley to Callanish I, at Callanish IV

“The pendulum recorded a strong energy line between the sighting stone and the circle, but also a powerful one towards the north and a small hill with something on top, unnamed on my old map but on the new maps Cnoc Cearnn. This line can be extended through Callanish II stone circle, Callanish XII standing stone at Stonefield, to a peak at 191414 just beyond the Broch at Doune Carloway”.

In addition to the points mentioned, the line goes through Callanish IX to the south, and runs along a coincident stretch of road by Callanish village, and the Callanish Free Church of Scotland church on this road (presumably subconsciously sited). The ley dowsed at 12 paces at Callanish II, Callanish IV, the church and Callanish XII standing stone. The latter is now set in cobbles at the entrance to the Stonefield housing estate, but is in its original position. It was discovered during peat cutting in 1923¹.



Martin's Memorial Church, Stornoway

Another site discovered by peat cutting was the stone circle at Achmore. There had been a tradition that there was a circle in the vicinity, and it was discovered in the 1980s – a circle of recumbent stones.³ It aligns through Callanish I, Callanish II, and Callanish XVII to the west. The ley was dowsed at Callanish II to be 15 paces wide.

Another seemingly important ley centre, and further evidence of subconscious siting, is the ornate Martin's Memorial Church in Stornoway. This was built in 1878 on the site where Sir Alexander Mackenzie, explorer and discoverer of the Canadian Mackenzie River, was born. The spire was built in 1911 to add a note of distinction to Stornoway's skyline as seen when the ferry comes into the harbour.³ One ley through it goes through a cairn and chambered cairn on the west of the island, through the church, a coincident road with two cross-roads, the unmarked centre on the Eye mentioned before, Clach Stein stone and a cross-roads at Bayble. In addition to the points mentioned, an eighteenth century monument has been built on the line where it runs through the Lews Castle grounds. It is to Sir James Matheson, a temple-like structure and the ley was picked up running through it.

Clach Stein (both words mean “stone”) is marked on the map as a single stone, but when visited it was found to be two sites about 100 yards apart, both aligning with the ley. Both seemed to have circular banks visible, and may have been the remains of two small circles, or cairns – or both, for many of the circles here have cairns within them, including Callanish I and IV. One of them has two small stones visible, one with a pointed top, but there are several humps around it which felt solid, and could have been further stones covered with peat. The other had three larger stones which appeared to be fallen standing stones; there were also similar humps around it.



Circle of larger stones and humps, and one of the larger stones, Clach Stein

As it ran quite close to where I was staying, I used this ley to measure the time of the solar transition effect at this more northerly place. I had discovered in Derbyshire in 1991 that leys, although they individually differ in width, seem to double their width at sunrise and sunset for a short time.⁴ In Derbyshire I found this to be about twenty-five minutes, then when I tested it in Edinburgh some time later, it was found to be thirty-five minutes. On Lewis it seemed to be thirty-nine minutes – the ley had grown from twenty to forty paces.

Another ley comes across to Martin's Church from Callanish VI, going from there to the summit of Tom Rostal, another summit and a third, Beinn nan Surrag, with a cairn. The line runs along Francis Street, and goes through the Scottish Episcopal Church there, the Scottish equivalent of the Anglican. This church seemed particularly powerful, with a strong head-hum felt, although it was also nineteenth century, being built in 1839.

There seems to be another ley running from Martin's Church along Kenneth Street, where a modern standing stone has been erected in the flower bed. This is not a good ley mapwise, but going north it goes through Tom an Riseal summit and continues to Clach an Truiseal, the tallest standing stone in Scotland. Its name means “Stone of compassion”. The line dowsed as a ley 17 paces wide.



St. Columba's Church, Aignish, Eye Peninsula

Prior to 1839, the congregation of the Episcopal Church had attended St. Columba's Church, on the Eye Peninsula. This was also found to be a ley centre, and very close to the unmarked one. It is now ruined and roofless, and half its original churchyard is lost to the sea, but was the church of the Macleods, chiefs of Lewis. It dates from the fourteenth century, but was on the site of a cell occupied

by St. Catan, a follower of St. Columba, in the sixth century. There was headhum and rodspin in the building, seemingly indicating a leycentre. One of its leys is one recently described by Pat Toms⁵, linking the hill peaks of Beinn Bhragair and Beinn Mholach. It begins at a cairn near Loch Dhailbeag, then goes through the triangulation point on Beinn Bhragair, then Beinn Thulagabhail and Beinn Mholach. It crosses the north road from Stornoway at the Laxdale Lane junction, and goes across the airport before crossing to the Eye and passing through St. Columba's Church. The ley was dowsed at 15 paces wide near the church.

Another line to St. Columba's comes from a standing stone on the Eye, and seems to just miss a church, but may take it in as it is quite a long building. It then goes through two cross-roads before reaching St. Columba's, and continues through three spotmarked points on the main island. It seems to be 20 paces wide. A third ley was picked up by dowsing passing between the church and the spectacular memorial cairn to the Aignish Farm Raiders, but it does not cross enough land on this map to have any other points, except that it aligned with the track going to the church. The ley was dowsed at 21 paces wide.

There seemed to be a tendency for leys found on Lewis to be wider than ones found elsewhere. In the south of England there seemed to be a sliding scale with narrowest leys being more frequent - there are many more 6-pace leys than wider ones there. On Lewis no 6-pace ones were encountered at all. But despite the rich prehistoric landscape and the wide areas of uninhabited moor, the centres which were revealed showed that the phenomenon of subconscious siting is just as active here as anywhere else.

References:

- 1 *The Stones around Callanish*, by G and M. Ponting, published by G and M Ponting, 1984
- 2 Some Dowsing Experiences at the Callanish Moot, by R. Carpenter, *Society of Leyhunters Newsletter*, May 2006.
- 3 *Lewis and Harris*, by Francis Thompson, published by David and Charles, 1999.
- 4 *The Solar Transition Effect*, by Jimmy Goddard, <http://www.ahsoc.fsnet.co.uk/soltrans.htm>
- 5 Being Earth Centred on Lewis, by Pat Toms, *Society of Leyhunters Newsletter*, November 2009

LETTERS

From Des Coakham, Ballymoney, Northern Ireland:

In the course of my architectural work I found one interesting thing on the 6" scale maps here. You will be aware of "raths" - circular enclosures that were taken to be dwellings, and also that the old network of parish churches, pre-Ref, belong to the Church of Ireland. By some means, the original parishes do not coincide with the village and town centres that emerged in Anglo-Irish times, and many of the old churches (very simple rectangular stone buildings) are isolated ruins dotted around the countryside.

From the 6" O.S. I found that those on that scale very often fall in a straight line between two raths! 3-point leys are not supposed to be valid of course, but when the N.I. metric maps were published there were some cases of "three-rath" alignments and an odd one in County Down where two small churches were built close together. I am inclined to agree with your

own theory of energy lines - the above fits in if the church builders were "tapping in" to the energy flowing from rath to rath!

My late wife had the gift of getting "tingles" from dolmens and standing stones, and ruined a quartz watch to begin with. She also found it a few times in stone walls adjacent to cromlechs and I wonder now if the energy radiated a certain distance from the object. The one oddity I can remember concerns a site not far to the west of Belfast called the Giant's Grave - a sort of henge with a dolmen in the middle that Freda found to be absolutely inert. When looking for map alignments from it I found one "possible" that went out south-east across County Down. It passed through a National Trust property called Rowallan near Saintfield, and on visiting this estate we came across a curious outcrop of natural rock - this she found to be tingling like mad! I cannot however establish a straight line on such little evidence, but there must have been quartz there.

from Norman Darwen, Lostock, Bolton, Lancashire

Rivington Pike near Bolton is the destination for thousands of local people on Good Friday, 2nd April. Although it has no religious component these days (other than some claiming that the hill resembles the hill of Calvary, where Jesus was crucified), many refer to it as a "pilgrimage". The hill is an ancient beacon site and is topped by a squat stone tower. Each Good Friday there is a small funfair, with rides and foodstalls, on the access track below the summit. The tower features on at least one alignment, and has been the focus of UFO activity.

Pictures of Rivington Pike and details of UFO activity are on:

<http://boltonufosociety.piczo.com/ufooverrivington.?cr=5&linkvar=000044>

NOTES AND NEWS

TEMS

TEMS will not be having a programme of meetings this year, but there will be Lionel Beer's annual garden party in the summer - please ring 020 8979 3148.

LONDON EARTH MYSTERIES CIRCLE MEETINGS

7.15 P.M. Tuesdays, at the Theosophical Society, 50, Gloucester Place, London.

April 27 Crop Circles: Magic, Myths and Makers, by Darren Francis

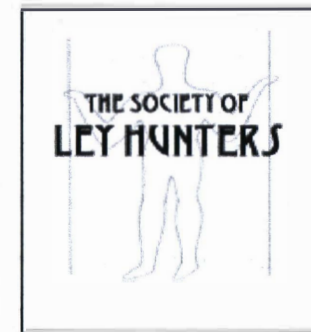
May 11 Beating the Bounds Ceremonies, by Geraldine Beskin

May 25 Travels in Tibet: a Pilgrim's Progress around sacred Mount Kailash

June 8 The Dragon of Mordiford, by Jack Gale

June 22 Midsummer Magic and Monsters, by Scott Wood

July 13 Open Forum and Social



<http://www.leyhunter.com>

Historical error in last issue

Apologiesthat I made a mistake with the year in the last issue, in "Fifty Years of Ley Hunting". Philip Heselton, who also became interested in the subject at the same time, has said that it was 1961, not 1960, when we attended the STAR Rally that enthused us - so the anniversary will not be till next year. We both want to do something to celebrate it, but haven't decided what yet.

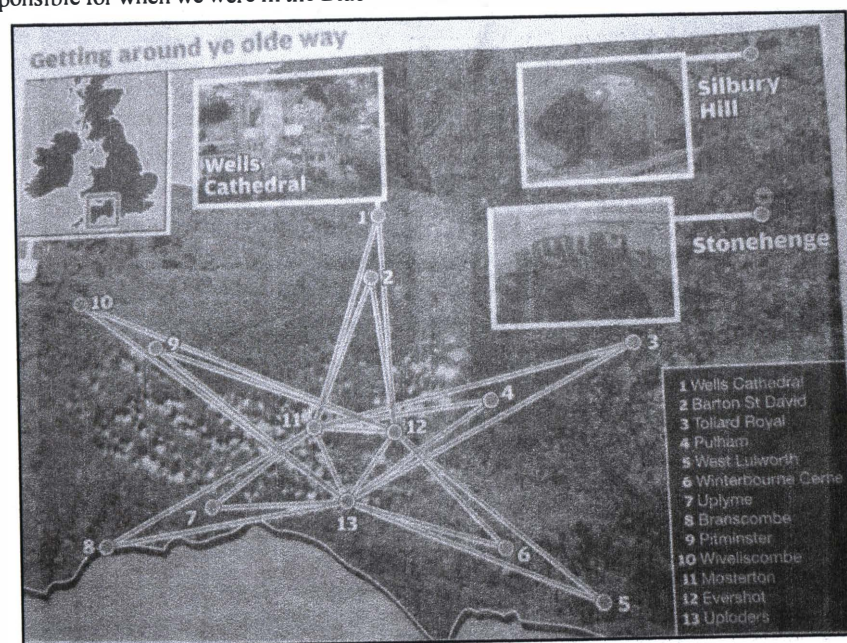
The ley of the land

Touchstone subscriber Daniele Hart alerted me to this article in the Spring 2010 issue of *The National Trust Magazine*, by Philip Carr-Gomm and Richard Heygate, who have recently published *The Book of English Magic*. Starting with Watkins' work, the authors go on to say that "other groups wondered if the lines were in fact magical: that they represented routes of subtle energy. According to this theory, prehistoric man was more sensitive to the existence of these lines, and therefore erected single standing stones or built circles to channel the energy from them to use for their own purposes - perhaps for healing, for radiating fertility to the land, and for worshipping the gods".

The article continues to give a practical guide to ley hunting, then finishes by mentioning the objections raised to the existence of leys, but says that there is evidence of deliberate alignment of sites to celestial phenomena. The article is followed by a guide to a walk following a ley in Oxfordshire. It is pleasing to see the subject treated so well in a widely-distributed magazine like this.

The prehistoric pointer to stop you getting lost

My daughter Emma sent me a cutting of another article - this time in the *Metro*, the free London paper, about Tom Brooks' work. The accompanying picture seems to indicate a kind of double pentagram with an apex at Wells Cathedral, and which also includes Pitminster Church, one that Doris was responsible for when we were in the Blackdown Hills.



"Ancient Britons may have found their way around the country using a sophisticated, geometric version of a satnav based on stone circles and way markers. They were able to travel hundreds of miles with remarkable accuracy using landmarks such as Stonehenge, stone markers on hilltops and natural waypoints, it is claimed. Researcher Tom Brooks analysed 1,500 prehistoric monuments across southern England and Wales, and found them all to be on a grid of isosceles triangles each pointing to the next site. He believes this proves there were maths wizards among the ancient Britons 5,000-6,000 years ago, at least two millennia before the Greeks, who are credited with developing geometry. 'Such patterns could only have been the work of intelligent surveyors and planners, which throws into question all previous claims to the origin of mathematics' said Mr. Brooks. The medieval system is accurate to within 100m over distances up to 400 km."

WEB SITES

The following web sites are all relevant to earth mysteries

The Buckingham Palace Ley Line <http://www.ahsoc.fsnet.co.uk/royal-ley>

The Old Stones of Staines <http://www.ahsoc.fsnet.co.uk/staines>

The E-line <http://www.spacevoice.fsnet.co.uk/semg/eline.htm>

The Michael Behrend Archive <http://www.mbehrend.uku.co.uk>

Ley Structure <http://www.ahsoc.fsnet.co.uk/leystruc.htm>

The Truth about the Ley System <http://www.tlh6976.fsnet.co.uk/leytruth.htm>

A Life of Ley Hunting <http://www.leyhunt.fsnet.co.uk>

The Great Isosceles Triangle of England - leys and orthoteny (UFO sighting lines): <http://www.egyouth.fsnet.co.uk/triangle>

The Solar Transition Effect <http://www.ahsoc.fsnet.co.uk/soltrans.htm>

The Real Stonehenge and Avebury - Mollie Carey's photos of carvings at ancient sites: <http://www.egyouth.fsnet.co.uk>

The Ley Hunter 1969-76 - the magazine on leys, with some articles by Tony Wedd: <http://www.tlh6976.fsnet.co.uk>

Flying Saucers, Leys and Lost Technology - the Tony Wedd site: <http://www.egyouth.fsnet.co.uk/tony>

The Egham and Thorpe Virtual Roman Museum <http://www.egyouth.fsnet.co.uk/romanegham>

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'In Search of Cornwall's Holy Wells'

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Details from the above address

THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

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TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £2 for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: